ISSUED MONTHLY

VOL. 32 No. 2

THE

MISSIONARY LINK

FOR THE

WOMAN'S UNION MISSIONARY SOCIETY OF AMERICA FOR HEATHEN LANDS

FEBRUARY, 1901

ADDRESS.—MISSIONARY LINK, ROOM 67, BIBLE HOUSE, NEW YORK

SUBSCRIPTION, 50cts. PER ANNUM

Entered as second-class matter at the New York, N. Y., Post Office, 1896

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THE MISSIONARY LINK

This organ of the "Woman's Union Missionary Society" is issued monthly. Subscription, 50c. a year. Life members will receive the Missionary Link" gratuitously by sending an *annual request* for the same.

The "Story and Work" is a circular giving a brief account of the Society, with details of its organization and work. "Mission Band Leaflets" are original stories written especially for this portion of our work

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The "Woman's Union Missionary Society of America for Heathen Lands," was organized in November, 1860, and incorporated in New York, February 1, 1861.

FORM OF BEQUEST

I give and bequeath to the **"Woman's Union Missionary Society of America for Heathen Lands,"** *incorporated in the City of New York, February 1, 1861, the sum of* *to be applied to the Missionary purposes of said Society.*

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VOL. XXXII. FEBRUARY, 1901. NO. 2.

WOMAN'S UNION MISSIONARY SOCIETY OF AMERICA FOR HEATHEN LANDS.

This Society was organized in 1860, and is the pioneer of Woman's Foreign Missionary Societies in this country.

It is undenominational, and so it presents a united Christian front to the heathen world.

It is carried on entirely by women, with unsalaried officers.

Its aim is the salvation and elevation of heathen women.

"Win for Christ," its motto.

REV. J. SADLER, a missionary in Amoy of more than thirty years' standing, says: "The Chinese, when understood, are loved by every missionary, and it is more and more seen that they present excellent material to work upon. Through the good feeling existing between them the missionary has multiplied himself a hundredfold, and self-supporting, self-governing, and self-propagating churches have sprung up in many directions."

WHEN Mr. Wardlaw Thompson was asked, "Will the London Missionary Society send men and women to replace those who have died in China?" he replied, "Will merchants send out cotton goods again?"

MR. PROTAP CHUNDER MOZOOMBAR, the head of the Brahmo Somaj movement, held a meeting in Edinburgh, when a large proportion of the audience was composed of Indian students attending classes at the University. After paying a high tribute to British rule in India, he declared that the Hindus live, eat, and suffer religiously. In answer to a question he said: "Woman is one of the greatest forces in India, but her influence is subterranean, not very apparent on the surface. A generation ago there was no education of women in India. Now thousands of girls are at school, 100,000 women can read, there are lady writers, poets, doctors, and speakers to lady hearers. There were thirty-six women graduates of Calcutta University. Reform was going on, the walls of the historic zenana were dissolving, and ladies in hundreds were coming out into public."

AN attempt has been made by the Maharajah of Dharbanga to revive Hinduism. As the President of the *Dharma Mahamandal*, Great Religious Society of India, the Maharajah inaugurated his incumbency by the worship of the Vedas. Copies of these were carried in solemn procession through the streets of Delhi, the Maharajah following barefoot in the procession. All this has a wondrous charm for Hindus, who eagerly clutch at any straw that promises to serve the hopeless cause of decaying Hinduism.

DECEMBER 1st Dr. Elizabeth Reifsnyder sailed from Vancouver for China, after a short furlough for her health. She writes, "I have a heart full of gratitude for the past seven happy months in America."

PHOTOGRAPHS of our beautiful new hospital in India, the Mary S. Ackerman Hoyt Memorial, have just been received, and we feel our missionaries are to be congratulated for their success in superintending a building so commodious and effective.

IN EASTERN LANDS.

INDIA—CAWNPORE.

NEW BIBLE SCHOOL.

By Miss Lillian E. Dietrich.

YOU will rejoice with us to know that the building for the "Eliza A. Dean Memorial Bible Training School" is finished and we have taken possession. The building has been in use since November 4th, when we held our Sunday-School there, with the 195 children from the Mary A. Merriman Orphanage. We will wait for the formal opening and dedication service until the building is dry enough for finishing touches on the walls.

We were so full in the Mary A. Merriman building that it seemed impossible to get a quiet corner for the Bible class without having a crowd of other children creeping in who wanted to come, and we had not the heart to send them away. Now all difficulties are over forever, for in our own beautiful new building we can hold as many and as large meetings as we choose and be as quiet as we wish.

We intend to make the course of Bible study in the Eliza A. Dean Memorial Bible Training Class three years: one year on the life of Christ; a year in Acts and the Epistles; and a year in the Old Testament, which, with the Bible instruction and training previously received, should give a thorough knowledge of the Bible.

I wish we might all unite to-night in prayer and thanksgiving for this building, and I am sure God's blessing will rest upon it and He will be glorified in many of the young lives that will pass through it and be under its influence.

The inscription, "To testify to the Gospel of the grace of God," has been painted in the beautiful Urdu characters over the front door just inside. The tablet mentioning the donor is directly in front, over the platform and desk.

Many of the girls in training here go with one of our missionaries or Bible women once or twice a week to the zenanas and down to the Ganges River. There they meet the heathen women, give them tracts, sing and talk to them, finding no greater pleasure than in this work. They seem to realize intensely that now they are Christian children and the one thing that God wants them to do is to be an example for Him to the heathen around, and to tell them of the Saviour they have found. We are looking forward to the time when these girls will be old enough to go out as Bible women and zenana workers. In the meantime they will need to be thoroughly equipped for the work by much study and preparation. We feel sure that this is a work that pays. One of our girls, by the name of Rani, went home to live with her mother, a heathen woman in a heathen village. At first I was greatly troubled, but to-day came the glad news that through Rani's influence the mother had been converted and has recently been baptized, and now both are laboring for Christ in the village. I feel that the years this girl, by no means especially bright or remarkable, spent in our school were not in vain.

I was both surprised and pleased a few days ago to have twenty-six of our girls, ages from thirteen to sixteen, come to me, asking if they might not be baptized and unite with the Church, and after seeing how well they understood the important step, and how serious and earnest they were, I felt it was the Spirit leading them. We have much to be thankful for in connection with our school in 1900, and let us expect even greater things than these.

Miss S. F. Gardner writes to a friend: You ask, why did I translate *Black Beauty?* Were you in Calcutta for six months, you would never ask that question. Of all the places on the face of the earth, I believe animals are worst treated in India.

My blood boils with indignation every time I go out; there is nothing—no torture—to which a native will not put an animal, short of killing it. He will not kill it for fear of killing one of his relations, but if a horse breaks its leg he will not hesitate to let it lie in a field without food till it dies a slow death by starvation.

He will drive a horse with a sore under the harness without giving it a thought; he will skin a goat alive because the skin is more valuable he thinks; he twists the tail of his ox to make it go faster until every joint is dislocated.

They are the cruelest people I ever knew, and with a reputation for kindness because

they will not kill a spider or insect, and because in the past they occasionally built hospitals for animals. That is not because they consider the animals, but in caring for them they may be caring for some relation.

I am not only translating *Black Beauty*, but I shall try to get it into all the public schools in Calcutta and Bengal. I am not sure that I will succeed, but I shall make a great effort.

CHINA—SHANGHAI.

ONE DAY'S EXPERIENCE.

By Miss Mary J. Irvine.

WE have prayers in our Bible School every morning at eight o'clock; and it is so quiet, shut in by ourselves without distraction from heathen neighbors. What a comfort this new building is to us in the work! At present there are four women occupying it. Others of last year's class are anxious to return again to us this year. Then at fifteen minutes to nine I go into the Bridgman Memorial Boarding-School and see the food which is being prepared by the girls of the school for the noon meal under the direction of the Matron. One girl washes the rice, another prepares the fish, another mashes the vegetables. All must be ready for opening prayers before nine.

Then the accounts of the Matron must be overlooked, and we hurry on because we are going to visit some of our Christians to-day.

In a few minutes I and one Bible woman are off to visit Mrs. Foong, who lives across the Whango Poo River, in the country. The jinriksha ride of two or three miles brings us to the ferry, where the people are so numerous they jostle one another as they get on and off the boats. Every imaginable form of boat fills these waters, from the huge Chinese men-of-war with the cannon on board down to the tiny *sampan* for one person. No one pays any attention to us except one young man, who is interested in knowing that we are going to visit a Christian over the river, and he kindly tells that we are at the right ferry. When we are seated in the open boat one man ventures to ask some questions, while another listens to what are our answers. The dullness of trade interests the farmer as well as the merchant, so the present causes of cessation in trade are discussed. In a very fitting way Mrs. Zau refers to the conditions in North China, pointing out to these men that the Empress Dowager and all her clique have forgotten the assistance rendered to their government by a foreigner, General Gordon, during the Tai Ping Rebellion about forty years ago. "Alas! Alas!" she said, "that is all forgotten."

Mrs. Foong's husband keeps a sweetmeat shop on the ground floor. The family live in a little attic room on the housetop. During the recent disturbances the family have suffered much persecution and annoyance because the mother and two sons are Christians. Their distance outside and beyond the control of the city increased their danger. For weeks their house had been threatened by a mob, and had they been surrounded, the family had a window opened in the roof, and a ladder concealed by which to escape on to the adjoining roofs. We had a very good visit in this little attic room, so clean and orderly in contrast with heathen family life. Much had this woman to tell us of the wonderful way God had preserved them and restrained the hands of wicked men. We are both refreshed and encouraged to see how steadfast this woman has been in all her trials and persecutions. We have promised to return for our noon meal, so leave after an hour.

In the afternoon we make some visits in the city. Just as we are leaving we are met by a young teacher who has changed greatly. He has just returned from his six months' experience in the rebellion, in the North, where he went last spring, before the outbreak in Pekin, and wishes a physician to visit his sister, who is sick.

We call on one of our members who is a servant in a Christian family, to inquire the reason of her absence from the Sunday services, and are told that she must care for a small baby while her employer attends the morning services. We are greatly interested in hearing that this woman is a zealous Christian and not ashamed to give thanks for her food before her heathen neighbors. Our next call is on an invalid who was in our Hospital for months, and learned much of the "doctrine." She is glad to see us, and has not forgotten what she learned. While visiting her we are getting acquainted

with this family, who are intelligent and interesting.

We leave the city and go to look up the mother of a child who has recently been received into the Boarding-School. Our last visit is in the home of one of our Christians who was baptized this year. Her faith has been greatly tried because she has not been healed since she became a Christian, her relatives telling her that her suffering has continued because she has given up the worship of the goddess of mercy.

JAPAN—YOKOHAMA.

INTRODUCTION TO A NEW HOME.

By Miss Julia E. Hand.

THE *Empress of India* sailed into the harbor of Yokohama, the morning of the appointed day, bringing a great many people who with me were glad to see land. We had eight missionaries to Japan on board the ship, missionaries for Korea and the Philippines, and those of at least three different Boards returning to China. Miss Pratt and Miss Strain came out to meet me in one of the little launches, and gave me a warm welcome.

It is very pleasant here at 212 Bluff; the day is like summer and all the windows wide open. My study and bedroom are the two upper rooms in Mrs. Pierson's cottage, and I am so delighted that they have been chosen for me. My first ride in a jinriksha was an experience not to be forgotten. Late in the afternoon we went to the Ferris Seminary, where an every-day prayer-meeting is now held in behalf of poor China. Afterward I went to evening prayers with the Bible women, and Miss Pratt introduced me to them. I made my maiden address to the Japanese, a few poor little sentences, which Miss Pratt translated for me.

I have also visited the boarding-school, with its rows of pretty girls, and spent a morning in the Bible School. How thankful I am to be here and how I long to begin to be of use!

Nov. 7.—More than two weeks have passed since my arrival, and now my work and study are so planned and regulated that there is an hour for everything and I am happy, as system is my delight.

It is fortunate for me that I am an early riser, for I can have my "morning watch" in the peace and quietness of the day before its cares and duties press. Directly after breakfast I go to morning prayers with the Bible women. Miss Pratt is now giving them expositions of Jeremiah. I cannot understand a word, but can pray silently. I can follow the text and take part in the hymns, hear the language spoken, and can watch the women's faces, and believe that all these things will help both them and me. On four days of the week, at nine o'clock, I teach a period in the Bible School, and this is the happiest part of the day, for it is delightful to give the truths of the precious Word to hungry and eager souls. I have a good interpreter, and the class seems to go smoothly, notwithstanding my great handicap. My teacher comes to me at ten o'clock and stays until twelve, and comes again in the afternoon at two.

I think I shall use the morning period with my teacher for conversation and grammar, and the afternoon for Bible-reading. My time is planned so that there is a certain hour each day for exercise, for this seems very important, in this land especially. Miss Strain and I like to take a brisk walk late in the afternoon. I plan to take my teacher with me on some of these walks, that we may converse together in Japanese on the common, every-day things of the roadside. Last Saturday my teacher went with me to a real Japanese shop, where I made a purchase, doing the entire business myself in very feeble "pigeon-Japanese." I have told you a great deal about myself, but I knew you would like to know of all my little doings and plans. I am going to be very happy in this work. Miss Pratt comes to my room each Monday morning, and together we talk and pray about our department of the work. We feel that this will be helpful to us and to our work. It seems so good to say *our* work. I love it already, and I love our women.

We have our own family worship in the dining-room, after dinner, the different members of the household taking each her turn in the reading and prayer. On Sunday evenings I have enjoyed greatly singing our hymns.

Yesterday I paid my first visit to a real Japanese house, where Miss Pratt led a meeting. We sat on the floor and I found it difficult, but expect to grow accustomed to it.

HOME NOTES.

MISSIONARY CANDIDATES.

THE selection of missionaries is becoming more and more of a difficult problem for which Mission Societies are earnestly seeking a solution. A candidate presents herself to a Mission Board, bringing highest testimonials from pastors, instructors, and personal friends, and what seems a satisfactory correspondence and personal interviews ensue. Members of societies renowned for perspicacity in discerning all important characteristics are placed on the nominating or examining committee, and appointments are given accordingly.

How comes it then that often missionaries in the foreign field are failures; or, if not that, too often are a serious obstacle to the work? Among many answers which might be given we note a few paramount difficulties. First, character-building is a lifelong process, and truly have psychologists called life *an art*. Many with fine inherited traits fall short of their highest development because they do not live up to a grand ideal, and those candidates of richest promise fail in fruition. As the prophet Hosea graphically described it in the imagery of Oriental everyday life, " Ephraim is a cake not turned."

Next, adaptability to situations is rare, and one who might have proved a power under certain conditions never finds the exact scope in which she can modify her former theories of work or reap the benefit of her past experiences. Zeal and consecration alone will not serve in a crisis where tact and keen intuitions are indispensable. Just here may be seen the wisdom of having many departments of work in one mission station, for often one may furnish opportunities for the development of an individual which are impossible in others.

Prominence was given to this subject in the late Ecumenical Conference in New York, and an editor hopes " that societies will take practical steps to provide what is generally considered to be essential to the highest missionary efficiency— a course of special training for candidates, with particular reference to the field and people to which these candidates expect to go as heralds of the Gospel."

Bishop Thoburn, whose lifelong experience in India is worth much to the cause, writes with great pertinency: " It would have been well for most of us if we had been detained at home six months, or a year, and put under a course of special instruction for our work. Our ignorance of India and of the real nature of missionary work was very great, and ought to have disqualified us for an immediate appointment to the mission field. A brief time spent in special preparation would have been time well spent, and would have enabled us to begin our work much more intelligently, and prosecute it more successfully than we were able to do. The traditional custom — for it is still the custom—of making a hasty search, when a missionary is needed, and laying hands 'suddenly' on some raw youth and sending him off to his life-work, with little or no knowledge of the country to which he is going, and little or no preparation for the peculiar duties awaiting him, is unjust to the work, and sometimes cruel to the candidate."

MEETINGS.

OFTEN has it been remarked that manners in public have been sadly neglected, and the failure in this essential training has interfered much with the profit and enjoyment of meetings. Admirable hints from Mrs. Lydia A. C. Ward appeared in a recent daily journal, and we feel that a reproduction of the most important will greatly benefit the constituency of our missionary societies.

Mrs. Ward tells us, " During a convention in Milwaukee, hearing in the rear seats of the auditorium was well-nigh impossible, because of long interviews that were continually taking place on the floor and the conversations in the foyer.

" Silence should be enforced upon the platform as rigidly as in the house. The platform should set the example for the house. This rule has no exception. The more suited the exchange of greetings is to the parlor, the less so it is to the platform. No speaker can do herself justice when she sees that her words do not command the attention of the Chair. The distraction of the chairman's attention by page, usher, or member often prevents her recognition of the speaker. The spectacle, frequently seen at the late convention, of a group of officers and speakers whispering together, often with the

pretty smiles and gestures which gave evidence that the intercourse was one of pleasure rather than of necessity, was an object-lesson which should be discountenanced.

"Again, there is the old cry, Train the voices! Some voices never can be made adequate for an auditorium. In such cases motions might be made by proxy. With pencil and pad in hand, a woman can write her motion and ask a neighbor with a carrying voice to give it, so that the audience would hear, etc. I think I am not wrong in saying that a large majority of motions made in the late convention were not heard by half the women in the house. Voices are improving, but there is still a disposition to talk to the front rows.

"Influence is lost and the best of motions discounted when put by one who has kept herself too much in evidence. Of course, the quick-witted, resourceful speakers are of immense value to the assembly, but they greatly augment their power by careful discrimination and wise self-restraint. Speakers should not be allowed to overstep their proper allowance of time in the evening any more than in the day session. 'No one is ever converted after thirty minutes,' says Collyer, and short efforts are potent on the platform as well as in the pulpit.

"It goes without saying that programmes are too long. It is a temptation to crowd as much as possible into each hour, but it is unwise to do so.

"Lack of punctuality is a serious fault, and every leader of a meeting should hold this important hindrance to success in constant mind."

ANSWER TO QUESTIONS.

MISS ELIZABETH IRVINE replies: "We are very much in need of a small 'Loan Library,' in connection with the evangelistic department of our work especially, as I visit the wards of our Margaret Williamson Hospital day by day. During the last year I have often longed to be able to lay my hand on a good book which I could loan to our Christian patients. It is the exception when we meet even a Christian woman who has read any book other than the Bible. Those who have had the advantage of a mission-school education usually have read a few books; but the majority have not had the opportunity of helpful reading such as we enjoyed as children. We use tracts and hymn sheets chiefly, in working with the heathen or uneducated Christians. Only recently I was asked by a Christian young woman for the loan of a book to read, but soon found the little supply in my own library exhausted. I have been able to use to great advantage such books as *Pilgrim's Progress*, *Peep of Day*, and *Christie's Old Organ*. The cost would not exceed $10 (gold), case and contents, and would be hailed with delight by those of us who are devoting our lives to the building up and the establishing of these our sisters in the Christian faith, in His Name."

MEMORIAL.

IT is fitting that an appreciative word should be said of Mrs. Olive L. Standish, who has been a loyal friend to this Woman's Union Missionary Society through all the years of its life,—she who was one of "the original nine" consecrated women who formed themselves on the 14th of November, 1860, into a society for sending the Gospel by women into the homes of heathen women, even the zenanas of India.

From that small beginning in this special direction, not only has this Society grown in effective and practical results, but the formation of the various denominational societies of women has widely and powerfully increased the interest of Christian women in the missionary cause.

Mrs. Standish was an exemplary Christian, humble, self-sacrificing, and patient. Never in vigorous health, she could not take the active part in Christian work that was her desire, but, sympathetic and loving, in her quiet, gentle way, she accomplished much for the cause of Christ, and gave generously of her means as the Lord had blessed her and her noble husband, L. Miles Standish, of blessed memory.

Mrs. Standish was always interested in missions to foreign lands, and this Society which she helped to organize was very dear to her, and to it she gave her thoughts and prayers. The endowment by her of the Olive L. Standish bed in the Margaret Williamson Hospital in Shanghai, China, attests her desire to relieve the suffering and spread the good news of the Gospel of Christ, and we are glad of this lasting and loving memorial of her.

C. E. R. B.

NEGLECTED CHILDREN OF INDIA.

FOR MISSION BANDS.

SIGHT OF DEVOTEES.

By JENNIE L. MUDGE.

GOING to a great meeting or fair which is held every year where the rivers Ganges and Jumna meet I saw a line of devotees, or fakirs, who are seeking for the highest righteousness by special works of mortifying the flesh. Here was a man sitting on a bed of iron spikes, no clothes between his flesh and the sharp points, and yet there he sat, with a prop for his back, but with the rest of his body on the spikes. Truly I thought he was seeking salvation in a hard way!

Another had one arm extended full length above his head, and had held it in this position for twelve years, until all power to bring it down had been lost long ago. Later I saw another whose fingers were bent into the palm of his closed hand, until the finger nails had grown through the flesh to the back of the hand.

Some of the most frightful-looking beings were those fakirs who were called the fire devotees. They had fires built all around them, and sat in the midst, enduring the torture which must come from the scorching to become purified. You cannot conceive of more devilish-looking beings than were these priests. Their hair is always allowed to grow, and with ointments put upon it, it becomes a great mass, like rope coiled on the top of the head, or hanging down the back in twists!

As we were passing one booth, we were attracted by the form of an old man lying on the ground, evidently suffering much. Two wretched-looking priests sitting beside him told us the old man was going to die, so had been brought to the Ganges, that he might have a safe entrance to Heaven. His mouth had been filled with the sacred mud so he was almost choked, and he was being devoured by swarms of flies, and yet these priests never lifted their hands to drive one away. Nothing must be done to relieve the sufferings of one dying, else their prospects for the other life will be lessened!

You see the very black heart of heathenism at a place like this, and if those Americans among whom these Oriental religions are becoming so popular could but look upon the scenes we saw that day, I feel

sure the beauty of the system would suffer greatly. The scene at the river was very interesting. Small boats lined the bank, and from these as well as from the shore, bathers were being purified. Some were standing in the water, swinging one of their legs backwards and forwards, repeating a prayer, and kept this up as long as they had strength. Others were floating down the stream their offerings of flowers. Money also is offered to the river god — being thrown into the water, and picked up, too, by others who are on the outlook for such good fortune!

LACE-WORK IN JAFFA.

By J. Walker Arnott.

WE are most grateful to all the friends who have kindly purchased our lace-work, for the woodwork of the new playroom has been paid for out of the proceeds of sales of work last winter. The making of this lace is very tedious, each stitch being separately worked with a needle and thread, and each piece should be the work of *one* person so as not to spoil it. I was told lately that this sort of lace is of Roman origin, that the Roman ladies employed their slaves in making it, and from them the Jewish slaves learned the art. It afterwards found its way to Palestine, where the Jewesses of Jerusalem make it to this day. I remember in my early life in Jaffa there was scarcely any of it done. Then some of my girls learned to do it. Muallimeh Labeebeh has done more than any one to invent patterns and to teach the people. M. Labeebeh has from thirty to forty poor women and girls whom she has taught, and they make their living by it and by the tambour work. She has, of course, to pay these workers out of the Work Fund; and although they make the lace in their homes, they continually come to their teacher to have their work inspected and to get fresh directions, especially if they are working new patterns, for they are not perfect workers.

WEDDING INVITATION.

IN Japan, when an American was to be married, his parents sent the following invitation to friends, according to the universal custom:

"Respectful announcement. Inasmuch as your honorable health keeps pace with the advancement of the summer, we humbly lift up to you our congratulations. Moreover, since we are also 'extinguishing the sunlight' in God's mercy, we beg that your heart be in peace.

"However, in order to make somewhat evident our joyful heart over the performance of the wedding of our man-child . . . and the woman . . . which will take place on the 21st day of this month, and because we are desirous of opening a place of congratulation, although there is nothing of a feast, we humbly beseech you to bend around your honorable carriages to our abode on the evening of that day at 7.30 o'clock. Our heads we maintain in a bowed position before you."

HAIR-DRESSING.

MANY Chinese girls wear their raven locks dressed according to the province in which they live. In most parts the hair is drawn back and twisted into one heavy strand, which hangs down the back and is tied with scarlet cord. Frequently the front hair is cut in a fringe. Sometimes two plaits are made and bunched up at either side of the head, being decorated with gay flowers. At other times, especially in the winter season, they wear a strange little headdress, consisting of a silken embroidered band, with a thick black silk fringe hanging down over the forehead and ears.

When a girl is about thirteen years of age her hair is put up in womanly style. It is twisted around curious wire frames of various shapes. Some are like butterflies' wings, others resemble a teapot handle. Again, girls wear enormous chignons, and Manchu girls have their hair tied in a large bow upon the top of their heads.

Until their marriage, most girls wear the hair in front dressed round, keeping the natural appearance of the forehead. After the wedding it is dressed square. This appearance is obtained by pulling out the hairs round the forehead, making it look broad and high. Even little girls frequently wear heavy earrings, bracelets, and rings if they belong to a rich family. *Selected.*

RECEIPTS *of the Woman's Union Missionary Society of America for Heathen Lands from December 1 to December 31, 1900.*

MASSACHUSETTS.

Mrs. H. T. Todd,	$30 00	
Mr. B. C. Hardwick, for Miss Gardner's work,	25 00	
Total,		$55 00

CONNECTICUT.

New London.—New London Aux., Mrs. Eben Clark, Treas., collected by Miss M. G. Brainard,		$62 00

NEW YORK.

Albany.—Albany Br., Mrs. Fred'k Townsend, Treas.,	$169 50	
Brooklyn.—Miss E. W. Beers, an. sub.,	20 00	
Corona.—"Leverich Mem'l Band," Mrs. M. Le Fort, Treas., for a Bible Woman, Japan,	15 00	
Dobbs Ferry.—Mrs. J. J. McComb, for Mary McDowell and Fanny McComb Scholarships in L. L. B. School, Calcutta,	100 00	
New York City.—Mrs. H. R. Winthrop,	100 00	
Mrs. Z. S. Ely,	50 00	
Mrs. D. J. Ely, for Mrs. Ada Lee, Calcutta,	25 00	
Knox Mem'l S.-S., Miss F. A. Allen, Treas., for support of Yung Tsung, Shanghai,	40 00	
Mr. H. S. Fullerton, for Miss E. H. May's use in Allahabad,	50 00	
Mrs. E. P. Hoyt, for Miss Gardner's Publication Fund, 50.00; for special needs in Mary S. Ackerman Hoyt Hospital, and for payment of three tablets on beds given by Mrs. Maria A. Hoyt, Mrs. Bucknell, and Miss Coles, 250.00. Total,	300 00	
Subscriptions to *Missionary Link*,	4 50	
Miss M. S. Stone,	100 00	
Miss E. B. Stone, for salary of Miss E. Irvine,	150 00	
Gardner Mission Band, per Mrs. Davies Coxe,	100 00	
Poughkeepsie.—Mrs. Chas. W. Swift,	5 00	
Sing Sing.—Mission Band Hearts and Hands for Jesus, Miss Nellie Purdy, Treas., for the support of Hoo Tsung, Shanghai,	40 00	
Total,		$1,269 00

NEW JERSEY.

Fairton.—Mrs. M. J. Sheppard, 1.00; Mrs. A. H. Burt, 2.00. Total,	$3 00	
Jersey City.—Mrs. L. A. Opdyke, for Missionary, 25.00; Miss Wightman, 10.00; Mrs. Opdyke, 10.00: for support of Ah Foh, Shanghai. Total,	45 00	
Montclair.—Mrs. Benj. Carter,	10 00	
Morristown.—Morristown Aux., Miss M. H. Maury, Treas.,	236 03	
Newark.—Newark Aux., Mrs. E. D. G. Smith, Treas.: Miss Abeel, from subscribers, 4.50; Miss Edith Merry, North Ref. Ch., 50.00; Mrs. C. C. Hine, Woodside Zenana Band, 30.00; Miss Avery's subscribers, 25.00; Mrs. Fred'k Frelinghuysen, per Miss Abeel, 5.00; per Miss F. L. Smith, Mrs. Geo. Van Wagenan, 10.00; Mrs. Peter Ballantine (of Trinity Ch.), 200.00; Little Messengers Primary Class Second Presby. S.-S., Miss E. C. Boyd, Treas., 10.00. Total,	334 50	
New Brunswick.—New Brunswick Aux., Mrs. A. B. Cook, Treas., for support of three girls in Yokohama School,	120 00	
Princeton.—Princeton Br., Miss Ellen L. A. Brown, Treas.,	286 00	
Total,		$1,034 53

PENNSYLVANIA.

Germantown.—W. and O. Band (see items p. 12),	$1,112 00	
Germantown Aux., Miss Mary Holloway, Treas.: Mrs. Samuel Bradbury, 5.00; through Miss Rich: Mrs. E. Kellogg, 1.00; Mrs. E. Cope, 3.00; Miss Bessie Moore, 1.00; Miss Rich, 3.00. Total,	13 00	
Primary Class First Presb. S.-S., Mr. W. R. Young, Treas., for quarterly payment for Anna Florence Weiss, Calcutta Orphanage,	7 50	
Philadelphia.—Phila. Br., Mrs. Wm. Waterall, Treas.: Quarterly salaries: Miss Leslie and Miss Peters, 150.00; Dr. Reifsnyder, 150.00; Miss Todd, 150.00; for Miss Higby's work, Burma, 100.00; New Century donation, Miss Higby's work, extra, 50.00; Dr. Reifsnyder, 100.00; Famine Orphans, M. A. Merriman Home, Cawnpore, 100.00; Mrs. Winsor's Famine Fund, Serur, 100.00. Total,	900 00	
Uniontown.—Mr. Wm. A. Hogg, executor, payment of part of bequest of Mrs. Mary A. H. Brunot,	2,000 00	
Westchester.—A Christmas gift for the Master, for child, Cawnpore,	1 00	
Total,		$4,033 50

MARYLAND.

Baltimore.—Baltimore Br., Mrs. Alex. M. Carter, Treas.: Mrs. C. Weston, 5.00; Mrs. H. Onderdonk, 15.00; Mr. A. N. Bastable, 5.00; Mrs. A. N. Bastable, 10.00; Mrs. Alex. M. Carter, 5.00. Total,	40 00	
Mrs. A. N. Bastable, for famine orphan, Cawnpore,	20 00	
Mountain Lake.—Mrs. F. L. Sperry, for freight on box to Mrs. Ada Lee,	3 00	
Total,		$63 00

VIRGINIA.

Alexandria.—Mrs. R. W. Dodge, "In memory of my two Ansons, father and son," for a few Bengali Bibles for Miss Gardner to distribute,		$10 00

OHIO.

Ada.—Y. W. C. Ass'n, Miss Irene Lesh, Cor. Sec., for support of Teacher Sharat Bisiras, Calcutta Orphanage,	$30 00	
Cincinnati.—Cincinnati Br.—Mrs. M. M. White, Treas., toward salary of Pharmacist in Hospital in Shanghai,	70 00	
Total,		$100 00

ILLINOIS.

Chicago.—Chicago Br., Mrs. O. F. Avery, Treas.: Byron Band (Byron, Ill.), Mrs. M. F. Knowlton, Treas., for Mary Blout, famine orphan, Cawnpore, 20.00; Mrs. E. D. Ely, 12.00; Miss Clara Hunt, 5.00; Christmas gift, 1.00; Mrs. Henry Curtis, 1.00; Mrs. S. H. Perry, 1.00; for Mary Avery Merriman Mem'l School. Total,		$40 00

JAPAN.

Tokyo.—Miss Anna McCully, per Rev. Chas. G. McCully (Calais, Me.), for famine child in care Miss Ellen Todd, Allahabad,		$15 00
Grand total,		$6,682 03

ELIZABETH B. STONE, *Ass't Treas.*

Coupons from Lawrence Cement Co., for M. S. A. Hoyt Hospital, Jhansi,		$30 00

SUBSCRIPTIONS TO MISSIONARY LINK FROM DECEMBER 1 TO DECEMBER 31, 1900.

Dr. Geo. F. Hand, .50; Miss Halsted, .50; Mrs. J. D. Bryant, .50; Mrs. L. Schwarz, .50; Mrs. J. Howard Prentice, 1.00; W. H. Shaw, .50; Miss Emmell, (Morristown Br.), .50; Mrs. Geo. G. Newton (Cincinnati Br.), .50. Total,	$4.50

HELEN LOUISE KINGSBURY, *Treas.*

NEW LIFE MEMBER.

Jersey City, N. J.—Mrs. L. A. Opdyke.

WILLING AND OBEDIENT BAND.

REV. D. M. STEARNS, Germantown, Philadelphia, Pa.

For Japan:		
For His Pleasure, for Kobayagawa Katsu,	$10 00	
A. B. C. F. H., for Yamamoto Some,	10 00	
Willing Hearted, Newark, N. J., for Hitotsuyanagi Kiku,	30 00	
Scranton Willing Three, for Yamada Kaoru,	10 00	
Miss Grace W. Lawson, for Miyata Tomi,	60 00	
Mrs. A. G. Patton, for Miya matsu Tane,	15 00	
Miss Ollitie Wider and Knapp Sisters, for Ishikawa,	45 00	
Rev. C. H. Mytinger, for Abe Tsuru,	10 00	
Mrs. Sarah H. Porter, for Watanable Kui,	60 00	
Edward E. Bratton, for Tanaka Misao,	30 00	
Two Young Men, for Takazawa Maki,	10 00	
Mrs. F. D. Mack, for Omishi Masa,	28 00	
Mr. and Mrs. Jas. L. Lomerson, for Uchida Nao,	30 00	
Mauch Chunk Willing Ones, for Tanaka Fumi,	12 00	
Mrs. McMurray and Bisel, for Saiki Yachiyo,	5 00	
That Jesus may Reign, for B. Reader,	60 00	
Mrs. B. D. Brown, for Shiga Nura,	20 00	
Miss Eda Coles, for Rika Kawagashi,	10 00	
T. Edward Ross, for Inomato Some,	15 00	
Miss May Leonard, for Tamura Hide,	60 00	
C. E. Society, Laflin, Pa., for Kida Toyo,	20 00	
Mr. and Mrs. J. S. Mann, for Suzuki Iku,	30 00	
Total,		$580 00
For Cawnpore:		
Thos. A. Franklin, for Maria,	$10 00	
Mrs. F. W. Willenbrock and Mrs. C. Bahrenburg, for Lily Levi,	60 00	
Mr. and Mrs. D. A. Babcock, for Lydia	5 00	
W. H. Storrs, 100.00; W. G. Parke, 50.00; Mrs. Sheldon Reynolds, 150.00; for Miss Dietrich. Total,	300 00	
Willing Hearted, for Bible Woman,	10 00	
Brooklyn Class, 15.00; New York Class, 17.00; for Miss Beach. Total,	32 00	
For Rae Bareli:		
Mrs. J. H. Moore, for Dharmo,	10 00	
Baltimore Bible Class, for Miss Pickard,	30 00	
Miss Mabel J. March, for Rebecca,	10 00	
Total,		$467 00
For China:		
A Young Man's Tithes, for Mrs. Tsaung,	$10 00	
Mrs. Grace W. Lawson, for Kyung Tan,	40 00	
Mrs. A. G. Patton, for Sien Tsung,	10 00	
Ch. of Atonement Helpers Together, for Esther,	5 00	
Total,		$65 00
Grand total,		$1,112 00

RECEIPTS OF THE PHILADELPHIA BRANCH, FOR DECEMBER, 1900.

From Mrs. B. Griffith,	$10 00	
Through Mrs. W. W. Farr: Mrs. James Carstairs, 5.00; Mrs. B. F. Dunton, 3.00; Miss H. C. Bunting, 3.00; Miss Manderson, 2.00; Miss B. Field, 1.00; Mrs. Alex. P. Robinson, 1.00; Mr. Alex. P. Robinson, 1.00; Mr. Chas. S. Carstairs, 5.00. Total,	21 00	
Interest at "Provident," (5-31),	22 60	
Interest at "Provident" (11-30),	14 72	
Total,		$68 32

MARY L. WATERALL, *Treas.*

RECEIPTS OF THE CINCINNATI BRANCH.

The Broadwell Doremus Band, for one Scholarship in the Calcutta High School,	$50 00	
Support of Maiza Olo in Yokohama, Japan,	40 00	
Annual collection by Mrs. Charles J. Livingood: Mrs. Wm. A. Goodman, Jr., 5.00; Mrs. W. W. Seely, 5.00; Mrs. Charles T. Dickson, 5.00; Mrs. Frank J. Jones, 5.00; Mrs. H. Wilson Brown, 5.00; Mrs. Elliott H. Pendleton, 10.00; Mrs. O. J. Wilson, 5.00; Mrs. Walter Smith, 5.00; Mrs. George Wilshire, 5.00; Miss Jane F. Carson, 2.00; Mrs. C. J. Livingood, "In Memoriam," Mrs. N. Foster, 5.00. Total,	57 00	
Links, Mrs. George Newton, Miss Warder, Miss Thalheimer, Miss Helen Stewart,	2 00	
Annual collections by Mrs. A. C. Kemper: Miss Helen Stewart, 1.00; Miss M. E. Thalheimer, 1.50; Mrs. Wm. Woods, 2.00; Mrs. S. H. Taft, 1.00; Mrs. H. L. Kemper, 1.00; Mrs. B. B. Whiteman, 1.00; Mrs. Richard Dymond, 5.00. Total,	12 50	
Total,		$161 50

MRS. M. M. WHITE, *Treas.*

SPECIFIC OBJECTS AND THE COST

AMOUNTS.	
For American Missionary	$600 00
" Eurasian Missionary, India	$200 or 400 00
" Bengali Teacher, India	$100 or 125 00
" Bible Reader, India	from $50 to 75 00
" " " Japan	60 00
" " Woman, China	$40 to 60 00
" Child in Japan	40 00
" Child in China	40 00
" Child in Day-School, China	25 00
" Scholarship, High School, Calcutta	50 00
" Converts' Home, Calcutta and Allahabad	50 00
" Inmates of Converts' Home, Shanghai (per month)	5 00
" Schools in India	60 00
" Child in Orphanage, Calcutta	25 00
" Child in Orphanage, Cawnpore	20 00
" Native Teacher in Day-School, China	60 00
" Endowments of Beds in Hospitals	600 00

TAKE NOTICE.

OCCASIONALLY complaints come to us that contributions are not correctly printed. Directions are always followed, as given in letters enclosing checks. Our friends would aid us greatly by naming the object, the contributors (either individuals or Mission Bands), and the exact locality. Often the Treasurer resides in a different place from an Auxiliary, and, accepting her address, mistakes may unintentionally be made.

In this connection we would ask our subscribers to THE MISSIONARY LINK to notify us of all failures in receiving the magazine, that the mistake may be promptly rectified.

We often receive no direct information of the death of our subscribers, and would request that surviving relatives will kindly notify us of this loss.

Life members are entitled to THE MISSIONARY LINK, and will receive it by sending an annual request for the same. Changes of address should be promptly sent to "THE MISSIONARY LINK," 67 Bible House, New York.

CONCERNING MISSION BOXES.

FRIENDS who intend sending Christmas Boxes to our stations, will kindly bear in mind that it facilitates our work at the Mission Room, 67 Bible House, if such boxes can be delivered early; if possible during May or June.

We give a list of suitable articles for the boxes prepared through directions of our Missionaries:

FOR INDIA.

Dolls—black-haired, with *china* heads, hands, and feet, sizes varying from 6 to 12 and 14 inches long. Wax composition, jointed, or kid-covered dolls are not desired.

Kurtas—for Hindoos; made of good, stout cotton cloth, bleached or unbleached, or of fast-colored prints. White ones can be finished with red borders, if intended for Allahabad or Cawnpore.

Jarmas—A jacket with sleeves, worn by Bengalis, is simply hemmed, without *bindings* or *trimmings*, as only Ayahs (nurses) wear bindings, and not the better classes. Plain skirts are useful, cut straight, hemmed, and gathered into a band.

Patchwork—*basted*, is needed to teach sewing to the younger scholars.

For prizes—Whatever pleases girls in America will be useful: boxes of note-paper, work-bags, or boxes of lead pencils with rubbers, small looking-glasses, or any pretty article.

For general use—Sheets one yard and a half wide, pillow-cases, towels, napkins, and handkerchiefs; soap, combs, wash-rags, scrap-books, and picture cards; long-sleeved aprons, such as children at home wear, made of calico or gingham.

In CHINA, knitted or woollen articles are very acceptable. The knitted wristlets must be about four inches long and large enough for children varying in age from seven to thirteen.

Old linen is very much needed for hospital use.

ENDOWED BEDS IN MARY S. ACKERMAN HOYT MEMORIAL HOSPITAL, JHANSI, INDIA.

ENDOWMENT, $600.

Mary S. Ackerman Hoyt—Her sister, Mrs. Maria A. Hoyt.
Mary S. Ackerman Hoyt—Her sister, Mrs. Jennie C. A. Bucknell.
Mary S. Ackerman Hoyt—Her niece, Miss Emilie S. Coles.
Mrs. Lavinia Agnes Dey, Mrs. Mary B. Humphreys Dey, } Anthony Dey.

ENDOWED BEDS IN MARGARET WILLIAMSON HOSPITAL, SHANGHAI, CHINA.

ENDOWMENT $600.00.

OUR friends have often expressed a wish to know the names of the *endowed* beds in our Hospital in Shanghai, and we therefore give the list as it now stands.

Julia Cumming Jones—, Mary Ogden Darrah— } Mrs. E. Stanislaus Jones.
Robert and William Van Arsdale—Memorial by their sister, Julia C. Van Arsdale Jones.
New Jersey—Miss Stevens.
Henry Ward Beecher—, Ruthy B. Hutchinson— } Plymouth Foreign Missionary Society.
Mary Pruyn Memorial—Ladies in Albany.
Samuel Oakley Vander Poel—Mrs. S. Oakley Vander Poel.
Charlotte Otis Le Roy—Friends.
Emily W. Appleton—Mrs. William Appleton.
Mrs. Bela Mitchell—Mrs. Bela Mitchell.
The American—A Friend.
The White Memorial—Medical Mission Band, Baltimore.
E. Cornelia Shaw Memorial—Mrs. Elbridge Torrey.
Druscilla Dorcas Memorial—A Friend in Boston.
Mrs. John D. Richardson Memorial—Legacy.
S. E. and H. P. Warner Memorial.
Frances C. I. Greenough—Mrs. Abel Stevens.
Emeline C. Buck—Mrs. Buck.
Elizabeth W. Wyckoff—, Elizabeth W. Clark— } Mr. Richard L. Wyckoff.
Jane Alexander Milligan—Mrs. John Story Gulick.
"Martha Memorial"—A Friend.
Mills Seminary—"Tolman Band," California.
Maria N. Johnson—A Friend.
"In Memoriam"—A Sister.
Maria S. Norris— } Miss Norris. Mr. Wm. M. Norris.
Mrs. Sarah Willing Spotswood Memorial—By her Daughters.
John B. Spotswood—Miss Anne R. Spotswood.
A. B. C. Bed—By Friends.
Sarah A. Wakeman Memorial—A Friend.
In Memoriam—A Friend.
Ellen Logan Smith—By her Mother.
Helen E. Brown—Shut-in Society.
Anna Corilla Veomans— { Mr. George G. Yeomans. Mrs. Anna Yeomans Harris. Miss Elizabeth L. Yeomans.
Mrs. Mary B. Humphreys Dey—, Mrs. Sarah Scott Humphreys— } Anthony Dey.
Olive L. Standish—Mrs. Olive L. Standish.
Eliza C. Temple—Mrs. Eliza C. Temple.
Mrs. Rebecca T. Shaw Memorial—Mrs. Elbridge Torrey.
Perlie Raymond—Mrs. Mary E. Raymond.
Mrs. Mary Elliot Young—Poughkeepsie Branch.
Camilla Clarke—Mrs. Byron W. Clarke.

LIFE MEMBERS.

The payment of $50.00 will make the donor or any person named a Life Member of this Society; $25.00 a child a Life Member.

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TESTIMONIALS.

"I am well satisfied, after many years of observation, that The American Sunday School Union is doing a work of the first importance in evangelizing the country settlements, and that it is doing it more efficiently and economically than any other agency. I verily believe that there is now a larger demand for its labors than there has ever been before, and that it is doing better service now than it ever did."—D. L. MOODY.

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"My heart was moved, while I was delivering my address, to see the bright eyes of the little boys and girls looking up into mine. They seemed to be so glad I was about to organize a Sunday School for them."

The Knickerbocker Press, New Rochelle, N. Y.